

JAN 30 1905

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC
ECC 4:11-14

R. M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES --
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

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No. May, 1905. 5.

OLIVE TREES,

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MAY, 1905.

5.

QUESTIONS OF THE HOUR.

BE NOT DISCOURAGED.

REV. J. M. FOSTER, BOSTON, MASS.

When the Pharisees plotted to take Jesus before His hour was come, He retired from the city of Capernaum, not from fear, but for prudential reasons, that He might finish the work appointed Him before He suffered. The multitude followed Him, and He healed their sick. Opposition did not discourage Him, but He girded up the loins of His mind and worked more vigorously than ever. Matthew sees in this a fulfillment of prophecy. Isa. 42:1-4: "Behold my Servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law."

What was the purpose of our Lord in coming into this world?

He came to destroy the works of the devil, and to establish the reign of righteousness and truth in the earth. Hoary-headed systems of error He will break up. Ancient systems of oppression and injustice He will sweep away. He will teach all men to do justly, love mercy and

to walk humbly with God. The divine institutions of the family, the church and the State will be constituted and administered according to His good and holy and just law. The Christian Sabbath will be observed by individuals, families, churches and nations according to His revealed will. Blasphemy and profanity will cease from human lips, yea will be yea, and nay nay, and the oath, one of the most sacred acts of divine worship, will be administered only by the divinely appointed authorities in Church and State, and taken with reverential fear on proper occasion. "And the isles shall wait for His law." The gospel messengers will visit every island of the sea, where a human being lives. They will go to land "farthest north" and to the land "farthest south" where any man dwells. From rising sun to where it sets, the word of life is to be proclaimed. Not a nation or people or tribe under heaven but will hear the good news. "This gospel must first be preached in all nations for a witness, and then cometh the end." And when the ambassadors of Christ have gone into all the world and preached the gospel to every creature, teaching them to observe all things whatsoever He commanded them, then "the kingdoms of this world will become the sovereignty of our Lord and Saviour Jesus Christ."

What are the hindrances in the way of accomplishing all this?

In the face of this tremendous undertaking good people often grow discouraged for three reasons:

1. The seeming inadequacy of the means employed.

When Russia and Japan went to war there was great preparation. Armies were mustered. Navies were gathered. Stores of provisions were bought. Heavy loans were negotiated. Ammunition was purchased. The means were commensurate with the undertaking. But in the Redeemer's campaign of the world no army or navy is requisitioned. No treasures of wealth provided. The use of physical force was expressly forbidden. "He that taketh the sword shall perish by the sword." "If My kingdom were of this world, then would My servants fight. But now is My kingdom not from hence." "The kingdom of heaven cometh not with observation; the kingdom is within you." When men engage in a political campaign large sums of money are collected, the press is subsidized, the platform is used, the most talented speakers are sent out, the influence of great thinkers and high officials is cast into the scales. But in the gospel campaign all this is wanting. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and revealed them unto babes: even so, Father, for so it seemed good in Thy sight." "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things that are despised, hath God chosen, yea, and the things which are not, to bring to naught the things that are: That no flesh should glory before His presence."

The W. C. T. U. makes use of the public schools in training the rising generation in temperance principles. In twenty-seven out of forty-five States the evil effects of alcohol on the human system are taught in the public schools. The Peace Society uses kings, queens, princes and presidents in its propaganda. But this kingdom is destitute of such pomp and circumstance, and is persecuted by those high in place. Nations send gunboats to the Yellow Sea to protect their subjects in the Boxer uprising. But Christ's people do not use force. Gen. Younghusband led the British forces over the mountains of Thibet into Lassar. They entered with blowing of trumpets and sound of musketry. But our Lord's coming is not like that. "He shall not cry, nor lift up nor cause His voice to be heard in the street." He does not appeal to the passions of men. He does not array one nation against another. His coming is like the dew of the morning, like the light of day. "The bruised reed shall He not break, the smoking flax shall He not quench, until He bring judgment unto victory." When an army invades a country, it burns houses, villages and cities, destroys crops, carries the men away prisoners and leaves the women and children destitute. But Christ's kingdom comes so peacefully that the reed, bent and crushed by the foot of the beast, is gently lifted and healed. And the wick in the lamp of the peasant which smokes rather than blazes, He will not put out, but gently fans it into a full blaze. Any longing after holiness in a sinful soul He encourages, and any aspiration for purity in the polluted soul He increases.

Can we expect that preaching gospel temperance will break up the saloon system? That preaching the gospel of Sabbath sanctification will end the Sunday newspaper, the Sunday train and the Sunday mail service? That preaching the

gospel of human brotherhood will reconstitute the clashing interests of organized labor and syndicated capital in our Northern States, and of whites and blacks in the Southern? That preaching the gospel of peace will cause the Russian and Japanese armies to disband and to beat their swords into ploughshares and their spears into pruning hooks? That the preaching of truth and righteousness will secure the peasants of Russia their civil and political rights, break up the Siberian penal system, destroy the Turkish system of brigandage, explode the old systems of Brahmanism, Buddhism, Confucianism and Islamism, and emancipate those held in cruel bondage? Here is where men's hearts fail.

2. The long delay.

It is now 1900 years since our Lord appeared, and yet how little is accomplished. I have before me a missionary map of the world. It is dark without the gospel. Only white spots here and there where the gospel has come. The Chinese Empire is represented by 1,600 little squares; 1,599 of these are jet black; only one is white. Out of 400,000,000 people only 250,000 are native communicants. Africa has white patches in Egypt and the Transvaal, and a few spots on the west coast. The rest is black as night. South America is almost wholly black. The United States is more than half black, partly cloudy, and a small portion white. Europe is black with little white to relieve. The cry is general, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as at the beginning."

3. The poor specimens that Christianity produces.

Our Lord chose twelve disciples. One of them betrayed Him, another denied Him with blasphemous oaths, another declared he would not believe in His resur-

rection without visible and tangible proof, and all forsook Him and fled. Substituting Mathias for Judas, these were selected to found the Church. And on Pentecost, men mocked, saying: "Are not all these which speak Galileans?" The gospel is proclaimed in our land from 150,000 pulpits every Sabbath. But how little effect is produced! The deep thinking Edwards, the fervent Whitefield, the fiery Phinny, and the pathetic Wesley are weak as other men. And how weak and helpless the Church! Church members and church haters are not distinguishable in politics or business. Church members go to the theatre, the ball room and the card party just like the ungodly; they buy and read the Sunday newspaper and use the Sunday train, give unspiritual divorcees as judges, and take them as citizens, and vote to legalize the saloon and dens of vice, just as the worldly do. And the church that requires her members to separate from all secret, oath-bound lodges, to refuse to be stockholders or directors in Sabbath-breaking corporations, to refuse to accept authority in the political society and vote and hold office under an immoral Constitution, is looked upon with mingled amazement, contempt and indignation. And there is the opposition to be overcome! Bryan exploits his "free silver" philosophy in this land, and Tolstoi his socialism in Russia, and they are let alone. Men do not care whether philosophy is preached or not. But the gospel finds an antagonist in every human heart. The agents of the American Bible Society are often arrested and cast into prison and severely scourged, at the instigation of the priests in Mexico, Central America and South America. The Sepoy Rebellion in India in 1857, and the Boxer uprising in China in 1898 were the human hatred of the gospel discovered. What floods of vice and crime flow through our

streets! How garret and cellar reek with shame! Behind the brown-stone fronts of our Back Bay there is as much vice as in the overerowed tenements of the North End. Our colleges, universities and theological seminaries are poisoning the fountains. The serious situation leads many to compromise. The "higher critics" surrender a large part of the Bible. The Unitarians give up the deity of Christ and His vicarious atonement. The larger part of Christendom have opened the doors of the Church and the world has come in and the Holy Spirit has gone out. This is deplorable cowardice before the enemy.

The sons of Ephraim who nor bows

Nor other arms did lack,

When as the day of battle was,

They faintly turned back.

This discouragement is nothing new. Abraham, the father of the faithful, was discouraged. He waited long years after the promise was given. He was false in Egypt. At last Isaac was born. After Sarah's death he disappears as if discouraged, until he died in faith. Moses was discouraged. He supposed that his people would recognize him as their divinely appointed leader. But when he slew the Egyptian he fled from Pharaoh. After forty years, he was so discouraged, that he demurred when God called him from the burning bush. And how often was he provoked in the wilderness with Israel's unbelief? David was discouraged. "Is it true that to be gracious the Lord forgotten hath? And that His tender mercies He hath shut up in His wrath? Forever will the Lord cast off and gracious be no more? Forever is His mercy gone, fails His word ever more?"

Elijah was discouraged. He thought he stood alone in the apostasy under Ahab and Jezebel. But God had reserved to Himself 7,000 men who had not bowed the knee to Baal. Jeremiah, unheard by

the Jews, scorned by false prophets, imprisoned by the King, was discouraged. "Oh! that my head were waters and mine eyes a fountain of tears that I might weep day and night for my people!" It is not surprising that reformers in the home land and missionaries in heathen lands become discouraged! God looks with compassion upon His Elijahs as they sit under the juniper tree and wish to die. He comes to them and feeds them with bread from heaven, and gives them drink from the river of life.

But the Lord Jesus Christ is never discouraged.

"He shall not fail nor be discouraged till He have set judgment in the earth." When man sinned, He appeared in Eden and gave the promise: "The seed of the woman shall bruise the serpent's head," and then He waited 4,000 years, with the cross in view all the time, before coming to suffer. He allowed men to do their worst in opposing Him, and their best in devising a salvation for themselves, and utterly failing in both before He appeared. The Egyptian Empire, notwithstanding its literature, art and civilization, held God's people in bondage, and they were broken in pieces. The Chaldean Empire led God's people captive and held them seventy years, and God overthrew great Babylon, the beauty of the Chaldea's excellency. The Medo-Persian Empire rose higher and fell lower than Chaldea. The Greeks were led by Alexander to the ends of the earth. And then his empire fell to pieces. The Cæsars built a world empire. Rome conquered all nations. She built roads and navies of ships. She had her literature and arts and laws and judicial tribunals. But she was honeycombed with corruption. The last grand effort failed. Man's extremity was God's opportunity. In the fullness of time—in the very nick of time—God sent

His Son. And when He appeared as a humble peasant, the world knew Him not. They repudiated His claims and nailed Him to the cross. But this was as He intended. He arose and ascended to God's right hand, from henceforth expecting, until His enemies be made His footstool. The sun shines just as calmly upon the battlefield strewn with the dead and dying, as upon the fields of waving grain in which harvesters are at work. The Sun of righteousness is equally complacent in beholding the collision of Russian and Japanese forces in Manchuria and the Yellow Sea, and gathering the returns of agriculture, commerce and trade in the United States. Why is He so calm and patient and satisfied in waiting?

1. He knows the efficiency of the means employed.

"Behold My servant whom I have chosen; Mine elect, in whom My soul delighteth; I have put My Spirit upon him; he shall bring forth judgment to the Gentiles." A modern cannon will throw a shell weighing a thousand pounds twenty miles, and when it strikes the steel battleship of the enemy it explodes and the broken ship quickly goes to the bottom of the sea. Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God." The word power is *dunamis*. From it comes our dynamite. The gospel is the dynamite of God. It will destroy all systems of evil. The force of gravitation lifts the tides, holds the moon in its orbit around the earth, the earth and other planets in their orbits around the sun, the sun and other suns in their orbits about their center, etc. Astronomers tell us that space is filled with revolving worlds; that their telescopes reveal stars whose light is a million years in traveling to us and may be several millions of years. And all these worlds hang by the force of gravitation. And that is only another

name for God's power. The same word of God that called the worlds into being holds them in their places. And that suggests the dynamic power in His Holy Word. "The words that I speak unto you, they are spirit and they are life." "My word, that goeth forth out of My mouth, shall not return unto Me void; it shall accomplish that which I please and prosper in the thing whereto I sent it." Bunker Hill Monument is built of great blocks of granite. It was supposed to be immovable. But a few years ago a line was let down from the top to the bottom of the well within, so that the end touched the floor. In the forenoon the line shifted on the floor. In the afternoon it shifted again. What caused this? The rays of the sun, so gentle and delicate that they do not hurt our eyes, fell upon the blocks of marble on the east side and that expanded them. This shifted the center of gravity. In the afternoon the rays fell upon the west side and expanded the blocks of marble, and that caused the center of gravity to shift in the opposite direction. And so from sunrise to sunset the rays were shifting that marble column and making it wobble. The Sun of righteousness shines through the word and changes men's hard and strong hearts and changes institutions and events and history.

2. He will have it demonstrated that He is the Doer of the work.

He began to do His work in the days of His flesh. He continued to do His work in the Acts of the Apostles. And He continues to this day doing His work by His people. He holds the seven spirits of God—the seven-fold operation of the Holy Ghost—in His hand. He went by the Apostles and He goes by missionaries and preachers to men in the prison house of sin. He does the work. I do not think He wishes weakness and folly and ineffi-

ciency in His servants. But it somehow gives me comfort to know that He used such weak and erring men as the twelve. It gives me confidence that He may make my folly the channel for discovering His wisdom, and my weakness the means of exhibiting His power. He lets us try our plans and fail, that we may be ready to accept His plan and give Him the glory of it. When unexpected opposition arises we are disturbed and fall into a panic. But He glories in opposition. He allows the skeptic Renan to write a "Life of Christ." And then one hundred pens, wielded by earnest Christian men, produce so many "Lives of Christ." Colenso, the Jew, pronounces the Pentateuch a myth. He is followed by the "Higher Critics" in Scotland. And the House of Lords decides that the United Free Church of Scotland cannot have her educational and missionary plants and invested funds to the amount of at least \$50,000,000, for such purposes. And the Bible League holds a convention in Boston in which the best Christian scholars prove that the good old Book is the very Word of God. "Why rage the heathen and vain things, why do the people mind? Kings of the earth do set themselves and princes are combined, to plot against the Lord and His Anointed, saying thus: Let us asunder break their bands, and cast their cords from us. He that in heaven sits shall laugh, the Lord shall scorn them all. Then shall He speak to them in wrath, in rage He vex them shall." He allows men to do their worst. And then He looks through the cloud in the morning watch and Pharaoh's host is troubled. He speaks the decree of the watcher and Nebuchadnezzar is driven from

men. He writes on the palace wall with the finger of a man's hand and Belshazzar is weighed in the balance and found wanting. He sends forth the angel and 185,000 of Sennacherib's army are slain. I think of Him in His humiliation. He went up to Jerusalem where He was taken and crucified. Multitudes had been blessed by Him, but no one stood by Him. His disciples forsook Him. All were discouraged. The sun veiled its face. The veil of the temple was rent from top to bottom. All seemed undone. Then the Saviour cried, "It is finished." He had reached the deepest depths. And there He laid the cornerstone of the Church's foundation. It was laid upon the Rock. And upon that Rock He builds His Church. No wonder He sits calmly upon the throne. The gates of hell cannot prevail against the Church. If the heavens should open we would see the man Christ Jesus upon the throne, His countenance bright and glad as the sun. Because the foundation has been laid and the temple is rising upon it. The slaughter in China in the Boxer uprising was the laying of the foundation of His kingdom there—the slaughter of Russo-Japanese troops in Manchuria is the laying of His kingdom there. The slaughter of the peasants by the Russian soldiers in St. Petersburg and elsewhere is the laying of the foundation of the kingdom of righteousness in all the Russias. It is His way. "I will overturn, overturn, overturn it, until He come whose right it is to reign; and I will give it Him." "The Lord did say unto my Lord, Sit Thou at My right hand, until I make Thy foot a stool whereon Thy feet may stand."



So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams.*

NEWS OF THE CHURCHES.

ABROAD.

Mersina, Asia Minor.—Following is a very interesting letter from Rev. R. J. Dodds, dated March 13, 1905:

A few weeks ago, Mrs. Dodds and two of the children accompanied me to Adana, where we had a very interesting time. We were the guests of the Rev. W. N. Chambers. Our missionary friends thought it would be too much for Mrs. Dodds to attend services in the quarter of the town where our poor people meet, but when

We found one of the brethren ill with pneumonia, and he died while we were there. I am glad to say that he manifested a beautiful trust in the Saviour, and gave very gratifying evidence of his faith. He was converted only a year ago, and referred to it as the happy moment of his life, thanking the persons who had been instrumental in his conversion. The chief instrument was Malchi, the second was Murad, the third was a brother by the



MRS. M. E. METHENY'S PROPERTY, MERSINA. LOOKING SOUTH ON MEDITERRANEAN.

they could not dissuade her, they thought she should rest satisfied with going once, especially as she had been in a rather weak physical condition for some time. Mrs. Dodds, however, was determined to try to do her full duty by our Mission and by our poor brethren in Adana, and so she was at both the forenoon and afternoon meetings. It was a memorable occasion for the brethren in Adana.

name of Hauna, who moved away since to the region of Mardin. The dying man said that, though he had attended our meetings and heard us preach, the gospel did not take hold of him until Malchi spoke to him in his own tongue—the Syriac, when it sounded not only sweet, but convincing. It, however, brought him a cross in the form of a severe trial. His wife at first was interested in accompany-

ing him to the meetings, but it happened that one evening when they were at a gospel meeting, thieves seized the opportunity to rob their room. Their loss was to the amount of about twenty dollars. It was about their all. The wife regarded it as a judgment upon them for attending Protestant meetings, and cursed her husband for having influenced her to go. She was seized with a spirit of madness and did everything hateful she could to him after that. During his sickness she was especially bitter against him, refusing to cover him when chilled, or to feed him when hungry.

His name was Abdalahdo, Servant of the Covenant. We have another brother of the same name in Adana, brother of our evangelist. I wish we had many more of the same spirit as these two, if not of the same name. My visits to Abdalahdo during his sickness gave opportunity for addressing very many people. When at the funeral there was additional opportunity.

The following Sabbath I administered the Lord's Supper in Adana. I also baptized two children, one the daughter of our evangelist, Hauna, whom they named Mirriam, the other the son of Malchi, whom they named Gabriel. There was no accession to the membership. There was an old man who has given, as I thought, much evidence of conversion. I hoped he would have made a profession; but he said he could not; first, because he felt he was not worthy, and second, because he was afraid he might be compelled to work on Sabbath. I hope his difficulties may be removed, and that he may come forward at another time.

Many persons take a delight in hearing and yet give no evidence of faith. Malchi and his wife are very poor and very pious. He is so weak with asthma that he cannot work. His wife bakes bread and sells it every day to keep them alive, and she

is not able to do much more than keep them alive. She has a brother who hovers about us, attracted by the Bible reading, like a moth to a lamp, but never seriously accepts what he hears. Such persons are a puzzle to me.

Mrs. Dodds and I had visited the Auba the week before. Our two Bible readers were present at communion. The two Fellah Sheikhs, of whom I have written before, were present as usual. One of them seemed to have made progress in Bible study; but neither was ready to profess faith.

Cyprus.—A letter from Rev. Walter McCarroll, dated March 24, contains the following items:

With great interest and much joy we read of the good work that is being done by our brethren in China. That Mission has indeed sowed in tears, but now they are reaping with joy, a joy in which we all unite. When we read of such a time of refreshing from the presence of the Lord in China, in Wales, and in other parts of the world, we are encouraged to believe that the Lord will be gracious and give us a reviving time in this dry and thirsty land. It is our daily prayer that the Spirit may be poured out in such measure that men and women will be aroused from their lethargy and indifference to cry out, "What must we do to be saved?"

There is not much to record of particular interest in the work here. The Sabbath morning services not only continue to be well attended, but there is also an indefinable deepening of interest, and there are several of whom I have strong hopes that the day is not far distant when they will whole-heartedly confess Christ as Lord and Saviour.

In Nicosia the attendance of Greeks upon the preaching services held by Mr. Dimitriades is, on the whole, encouraging,

and he is disarming the hostility of the people by his uniform self-restraint, courtesy and friendliness. We are having magnificent weather, and conditions are favorable for a bountiful harvest.



The following letter to the Young People's Society of Second New York will interest the young people of other congregations:

Dear Friends:

I have been wanting to write you a letter for a long time, but now that the sad news has come to us of the death of Mrs. Mackeown, I feel I must write to express our sympathy with you in this great loss. Mrs. Mackeown was surely one whose life was worthy of imitation. How beautifully the description of a noble woman, given in the last chapter of Proverbs, suited her. Her price was above rubies; she stretched out her hand to the poor; she reached forth her hands to the needy. Her children shall arise and call her blessed; the heart of her husband safely trusted in her. "Give her of the fruit of her hands and let her own works praise her in the gates."

God has taken in a little over a year three noble women—Mrs. Robb, Dr. Maude George and Mrs. Mackeown. Why we do not know. Such providences are among the deep things of God, which no man knoweth but the Spirit of God. How can we mourn when "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him"? Let us be up and doing, that we may be ready when the Son of Man comes to us.

We have just been reading in March OLIVE TREES the grand letters from China. Surely there is joy in the hearts of those people whose money has made it possible for missionaries to take the

Word of Life to dying souls. There is greater joy in the hearts of the missionaries who have been instrumental in saving dying souls, but there is the greatest joy in the presence of the angels of God over the souls saved. May God grant that this is but the beginning in China of those that "fly as a cloud and as the doves to their windows" to the Holy One of Israel.

There must be great pleasure for the missionaries to tell of Christ to people who have never heard of Him, and what a power for good the medical work must be among people who have known nothing of it. I could not help contrasting the conditions in China and the conditions here. I am beginning to understand much better than I used to the expression which one so often reads in mission letters from this part of the world. Such an one "knows the truth, but is afraid of persecution if he leaves the Greek Church." We have two such cases in Larnaca, two who really like to have a Christian go and read the Bible and pray with them. They understand the doctrine of salvation, but the fear of persecution keeps them from confessing Christ before men. Mr. McCarroll wrote once about a young man in Nicosia who was trained in our school in Latakia. He knows his Bible well, and is always eager to talk on religious subjects. He also makes no hesitation in saying that the Greek Church and her priests are full of corruptions; but still he will not come out of it. We argued, "Come ye out and be ye separate, and touch not the unclean thing." He says he must stay in the church to reform it. Certainly there are only a few who know the truth as these I have mentioned do, yet, while the Greek Church as a whole is absolutely without a saving knowledge of Jesus Christ, it has exactly the same Bible we have, and our work is not so

much to tell the people of a Christ, as to clear away the ignorance and superstition through which they regard Him.

In the medical department, too, conditions here are very different from those in China. I note in Mr. Robb's letter that one of the converts was one who had had a cataract removed from his eye. Such an operation would seem almost like a miracle, and the fact that the missionaries could do such marvellous things would make their gospel message particularly impressive. Let me tell you about Larnaca.

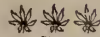
Right opposite our church is a handsome little hospital, fitted up in modern style, with a clever English doctor in charge. Clinics are held every day, and any one who brings a paper signed by a priest or any man in authority receives treatment and medicine free. The only difference noticeable to the people between the Government clinics and the missionary clinics is that the Government doctor

has a very nasty way with the poor people and our doctor is gentle and kind with them. I grant that this is an appreciable difference, but if a patient doesn't care to hear the gospel preached, it is by no manner of means his last resort to get free treatment. The same conditions exist in Nicosia. Beside the Government doctors, there are many physicians of other nationalities, many of them having had good medical educations. We are told that some of them have a free day each week for treating the poor people.

I have written you at greater length than I intended. Perhaps it will enable you to understand a little more fully our peculiar needs. It is God's work. He will bless it. Pray for us. Wrestle with God for us as Jacob did with the angel, and would not let him go until he had blessed him.

Yours in Christ's work,

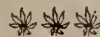
MAME G. MCCARROLL.



In the hospitals of Japan one or more Christians are pretty sure to be found among the patients in almost every ward. The visits of missionaries to the hospitals serve to bring these men forward. They often aid in distributing literature and in explaining to others the Christian teaching. This incidental result of missionary visits to the Japanese hospitals—the strengthening of the faith of Christian soldiers by setting them to work for Christ—is apt to be overlooked.

The Japanese army hospital at Osaka has 10,000 beds, generally all full. It is entirely open to Christian missionary work among the patients, and what an opportunity this offers for planting seeds of a new life!

The colleges of Japan now have some 5,000 Chinese students who are receiving an up-to-date education. They will return to China as missionaries of Japanese civilization. Since Japanese civilization is not yet quite the same as Christian civilization, the present is a most critical moment for China, and calls for greatest efforts to make Christ lead both in Japan and in China.—*Bureau of Missions.*



One gets a glimpse of the real facts from the following bit of description from an S. P. G. missionary in South Africa: "Our bell is a broken pick tied to a branch and beaten with a bit of stone. You should see my dear students at a lecture. Their attention is simply glued from beginning to end; and you can easily tell when an argument has gone home, for a great light comes over their jolly black faces, and they give vent to a strange grunt of appreciation."

AT HOME.

Allegheny, Pa.—The following items are from the Central Board:

Financial Statement—

	On hand.	Receipts.	Expenditures.	On hand.
Southern Mission	\$890.81	\$131.27	\$498.33	\$523.75
Chinese Mission	250.73		105.33	145.40
Indian Mission	1150.46	208.78	773.28	585.96
Jewish Mission	117.32	66.11	100.00	83.43
Industrial Mission Fund.....	126.81		50.00	76.81
Sustentation Fund	340.49	831.86		1172.35
	Deficit			Deficit.
Domestic Mission	3964.48	181.24		3783.24

Appropriations for the quarter were as follows:

Illinois Presbytery	\$350.00
N. B. and W. S.....	112.50
Rochester	8.64
Pittsburg	297.50
Lakes	287.49
Iowa	225.00
Kansas	480.50
Colorado	372.50
	\$2134.13

No reports were received from New York, Ohio and Vermont Presbyteries. Distribution of amounts due the Congregations under their care will be made at the meeting of the Board on the third Wednesday of May, provided reports are received.

The attention of the Church is called to the condition of the Domestic Mission and Sustentation Funds. The former was overdrawn April 1, \$3,783.24. Appropriations were made at the Board meeting, April 19, amounting to \$2,134.13. About \$143.75 are due the three Presbyteries from which no reports were received. The total deficit is not less than \$6,000. This will be reduced by the dividends on invested funds. Still, unless something is done at once to reduce this deficit, the exhibit that will be made to Synod will be exceedingly unsatisfactory.

The Sustentation Fund is in no better condition. Five thousand two hundred and thirty-six dollars were recommended last year by Presbyteries to be paid out of this fund for pastors' support; \$4,084 were paid, or 78 per cent. The balance in the treasury was only \$24.64. This year the amount asked for will be not less, probably more, than last. If, however, it is the same, \$2,911.65 must yet be raised to pay \$4,084, or 78 per cent. Pastors would do well to bring this matter to the attention of their sessions and congregations.

Domestic.—The Lord's Supper was dispensed in Los Angeles Congregation on the third Sabbath of April, and a call was moderated on the Monday following. Colorado Presbytery is manifesting a great deal of life. The settled congregations all appear to be growing. Its efforts to establish mission stations have been very successful.

Chinese.—Mr. Farris has been continued in charge of the mission in Oakland, Cal. The mission is in a satisfactory condition. There have been six baptisms this year. The attendance of the Chinese has been good.

Indian.—Mrs. Carithers, under date of April 12, reports "the work to be moving along uniformly and advancing." The attendance of the whites in the Sabbath

school reached on one Sabbath as high as fifty. The inside of the church has been calcimined and painted, and at but little cost, as the work was done by the members. Dr. McFarland assisted at the Communion on April 23.

Southern.—The work is being carried on successfully in the different departments at Selma. During the month of March \$115.70 were paid for tuition. The plan of charging the scholars a small sum works well. They appreciate more highly their privileges. The balance in the fund of this mission April 1 was only \$523.75.

J. W. SPROULL.



On the evening of April 20, 1905, the officers, teachers and a number of the friends of Compromise Street Mission met at the home of Dr. Sproull to give an expression of their kind feeling to Mr. George N. Greer, who finishes his Seminary course this year. Mr. Greer, during his connection with the mission, by his tact, efficiency and affability, won the confidence and esteem of all with whom he came in contact. Both as a missionary and a preacher he gave entire satisfaction. He leaves with the kindest feelings and best wishes of all. He may rest assured of a cordial welcome any time he visits the mission. There was a large attendance. The evening passed very pleasantly. Games were played, and refreshments served. Before the company was aware of it, the time for separation had arrived. During the evening a complete set of Geike's works was presented to Mr. Greer as a token of esteem.

On the following evening a meeting of a similar character was held in the mission building, under the auspices of the Juniors, when a handsomely bound Bible

was presented to the missionary.

SECRETARY.

Utica, O.—The L. M. Society of Utica Congregation reports as follows:

We have come to the close of another year of work, having held twelve regular meetings and one called one. Our average attendance has increased, and we hope that an increased interest has been felt.

Our help has been given in several different directions. To the Covenanters in Chicago we sent assistance toward their building fund. To the Southern Mission we sent a barrel of clothing, and money to pay for linoleum and paint for the teachers' home kitchen. We bought goods and made it into dresses for some of the girls. In the Indian Mission, in response to an invitation for help from the Jonathan's Creek L. M. S., and in answer to a request from the Donation Committee of the Aged People's Home, we sent them a turkey at Thanksgiving time.

We feel that our Heavenly Father, Whose we are, and Whom we serve, has been very kind to us, and although some of our members have been under the hand of affliction, yet death has not entered our ranks, and our membership has been increased.

Let us all take courage and make greater effort than ever before this coming year. There are millions going down to death, never having even heard that there is a Saviour, and shall we who have always known, sit idly by at our ease and not put forth our utmost efforts to help rescue the perishing?

The Treasurer gave an itemized account of the moneys handled, which amounted to \$106.

MRS. J. H. KIRKPATRICK, Sec.

MISS MARY J. ADAMS, Treas.

MONOGRAPHS.

TRIBUTE TO DR. J. MAUDE GEORGE.

—This tribute of affection, written Oct. 17, 1904, when near the Island of Formosa, and mailed soon afterward, did not, for some unknown reason, reach OLIVE TREES till April 1, 1905.—

It was well nigh crushing news which came over the telephone to me Saturday evening before I left home, that our dear Dr. George's body lies under the sands of China until the morning of the resurrection. I am not sure that I can write of it, but my heart seeks some vent for genuine feeling. Others will speak and write of her in detail, and show what her life was in all its wide interests. I can but touch my pencil with a tear and tell what this generous Christian was to me, one of the least and latest of her countless friends. Dr. Maude's life was an inspiration, and it is a pleasure to think of her beautiful life, a life of faith, a sterling character. She had much to endure, but always bore herself with grace, dignity and kindness.

She had sublime faith in the rightness of things, and through the most intense sufferings always looked on the broader side. She will live in the memory of those who knew her as a cheering thought and inspiration, so lovable, so strong. Skillful in her profession, she consecrated time, talent and strength to the Master's work.

She has been called to a higher service, and we desire to bow in submission to the Master's will. I find words will not express my thoughts of her, and I must be silent.

JENNIE B. TORRENCE.

Tak Hing Chau, China.

ESSENTIAL CONDITIONS OF TRUE GIVING.

—This monograph is made up of extracts from an admirable paper on "How to Secure Larger and More General Contributions from Our Churches," written by Lemuel C. Barnes, D.D., and published by the American Baptist Missionary Union in its Stewardship series of tracts for free circulation. It is hoped that the readers of OLIVE TREES will put these conditions of true giving into practice, that the Home and Foreign Treasuries of the Reformed Presbyterian Church may be filled with the Lord's money.—

First condition: **More thorough-going instruction on the financial phases of religion.**

Jesus Christ taught plainly, over and over, as to the use of property. When it comes to those teachings of His, we ministers are apt to mine the matter and to allegorize and generalize and vaporize, until there is nothing seen but mists and rainbows, where God lodged thunderbolts. How often is the parable of the rich fool handled without gloves? Or the parable of the wise steward? Men took such teaching originally much as some of them will now. "And the Pharisees, who were lovers of money, heard all these things, and they scoffed at him." A pertinent question is, Are we willing to be scoffed at, as was the Master, or even met with a grieved look, for the same teaching? Besides Christ's many teachings which say in terms "mammon" and "money," many others have their primary application in that realm. Their secondary meanings rest on something more substantial than a mere figure of speech. The property

relations used to illustrate a principle are a fundamental example of the principle taught. Thirteen of Christ's twenty-nine parables turn on a financial pivot. It is often more than a mere illustration, for property is pivotal in life. Christ spoke of a "talent." The word was simply a denomination of money, as we should say \$12,000, only in purchasing power it meant about ten times as much as \$12,000 would mean to us. Who authorized the world to take Christ's concrete word "talent" and turn it into an abstract noun, and then make a verbal adjective of it, and finally forget that a talented man is, first of all, a man who has the power of making money for his Lord? If presented on all sides, the teaching of Christ and the Apostles on money matters will not seem to the business man unsympathetic, but will rather bring dignity and spiritual glory to his vocation. The New Testament (to say nothing of the Old) is a but half-opened storehouse of needed instruction concerning the use of one's property, whatever the amount of that property may be, whether "five talents" or "two mites," \$600,000 or but two cents.

Second condition: More accurate instruction as to the needs of the world.

Generous men have often been fooled in their benevolent investments. They are sometimes dull and hesitating, because they feel their ignorance of where and how to invest most wisely. And the real ignorance and consequent lack of eager interest are far greater than the recognized. Men are lamentably uninstructed in social science—in the social science of beneficence. The prevention of blind, half-wasted, sometimes worse than wasted beneficence will give concentration and confidence, and so enlargement in contributing. To this end missionary concerts must be made up of something more than bits of isolated description and

scrappy appeals. Systematic, studious, coherent attention must be given to the geography, the racial characteristics, and the religious drifts of the whole world. City missions, State missions, and American missions must have their due consideration in the missionary concert, along with missions to the other hemisphere. All this instruction involves constant study, constant toil in teaching and learning. But without it greatly enlarged contributions are impossible. And it is the special phase of Christian thought calling for attention to-day as truly as "justification by faith" did in Luther's day.

The members of our churches have been thoroughly taught as to the way of being saved themselves, but scantily taught as to the ways of saving others. Three hundred Protestant years have inbred one-half of the gospel. The time has arrived to equally instil the other half. The churches have studied all phases of how to "come." It is now time to study all phases of how to "go."

Third condition: Contributions must be proportionate.

The New Testament phrases are concise and exact: "According to that a man hath," "As he may prosper." The Old Testament required of every man at least twenty per cent. of his income annually. But the criterion, "As he may prosper," requires of many men far more than twenty per cent. Seventy-five per cent. would not be unreasonable for many a man among us. It would not be as much as five per cent. from many another. Are these figures utopian, too high for the actual world? Not long ago a Baptist business man passed into the treasury on high, where he had been laying up fifty per cent. of his annual income. He was able to do that, but no better able than a hundred others who are not doing one-fifth of that. A school

teacher, a woman who earns but five hundred dollars a year, gives away two hundred and fifty dollars a year. "As he may prosper" means more than most of us will admit till the day of judgment.

Fourth condition: **The contributions should be devotional in both method and motive.**

Christian contributions are acts of worship in their private origin and also in their public offering. They spring out of devotion to God—His work in the world—and should be so regarded by the giver and so treated by the collector.

The contribution is a central act of worship. All else outward is in word; this is in deed. Much in religious meetings is directed toward men. This is directed toward God, and ranks alone with prayer. It is an offering to the Lord. Let us call it so, and no longer take up *collections*, but gather the *offerings*. The impersonal, indefinite word "collection" too easily covers coppers, and even buttons. "Offering" carries with it the twofold thought of something choice and something presented to God.

"Give unto Jehovah the glory due unto His name;
Bring an offering, and come into His courts."

We shall have more general and generous offerings only when the deepest fountains are opened and kept open. Have we not been too much like people depending for water on catching drippings in jingling tin pails and sundry dishes, or at most in shallow cisterns sure to run dry in a dry time? The only perennial spring of beneficence is benevolence in its profoundest sense—not benevolence simply as well-willing toward man, but benevolence as well-willing toward God, willing God's good will. Devoted offerings made in a devotional way will be growingly generous and general.

Fifth condition: **Contributions should be sacrificial.**

By this is meant something more fundamental than "giving till you feel it." A man whose income is \$2,000, and who pays \$800 for house rent, cannot give \$10 without feeling it to the quick. The key to the situation lies further back than feeling; it is in the deliberate scheme of life. "A week of sacrifice" is a poor substitute for a life of sacrifice. A little Episcopalian miss in the circle of my acquaintance said, "Nobody tells what I give up during Lent." "Well, Caddie, what is it?" "Scalloped oysters, which I perfectly hate, and tea, which mamma never lets me have." "A week of sacrifice" among Salvation Army people may mean something. But when a seal skin cloaked lady, weary of thousand dollar gayeties, gives up the opera one week for the sake of five dollars for missions, there is doubt if it goes down in the books of eternity under the head of "sacrifice."

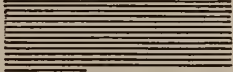
But the trouble is deeper than superfluities. It is in the scale of so-called necessities. What is the common way of doing among Christians? We lay out our plan of living, or, more likely, drift into a plan of living which we like, or which we suppose is expected of us, and then try to pay our bills honestly, and give all that we can out of the margin of income which is left. Is not that a fair, kindly, appreciative statement of the fact concerning a majority of the best well-to-do members in our churches?

How many farmers lay their plans in the following order: "I must give so much this year for foreign missions and other benevolent work; that will leave me only about so much which I can spend in improving the breed of my cattle"? How many merchants put it to themselves in this way: "I must give so much this year to put struggling churches in my own

State on their feet; taking out for this and many other lines of beneficence a quarter of my income, leaves me only so many hundred dollars which I can spend in living and in increasing my capital"? Until our offerings come to have a first place, instead of a last place, in our plan

sacrifice in giving is until he has rigidly, systematically scaled down his own expenses in order to leave more money for beneficence.

Sixth condition: Gladness and singleness of heart, instead of reluctance and duplicity.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION			
M E N E N O U G H	16,000 Missionaries on the field 50,000 Required to Evangelize the World 1,000,000 men engaged in the Russo-Japanese War  1,195,000 in the Standing Armies of the United States, Great Britain and Germany  12,000,000 American, British, and German College Graduates of a Generation. 1-24th would Evangelize the World. 	<td> M O N E Y E N O U G H \$20,000,000 Income of Foreign Missionary Societies of the World \$800,000,000 Army and Navy Expenditures of the United States, Great Britain and Germany \$1,115,000,000 Cost to Great Britain of South African War \$196,207,000 Annual net Increase in Wealth of Protestant Church Members of the United States over and above all Expenditures \$25,000,000,000 Total Wealth of the Protestant Church Members of the United States  </td>	M O N E Y E N O U G H \$20,000,000 Income of Foreign Missionary Societies of the World \$800,000,000 Army and Navy Expenditures of the United States, Great Britain and Germany \$1,115,000,000 Cost to Great Britain of South African War \$196,207,000 Annual net Increase in Wealth of Protestant Church Members of the United States over and above all Expenditures \$25,000,000,000 Total Wealth of the Protestant Church Members of the United States 
	POWER ENOUGH <i>And Jesus came and spake unto them, saying, All Power is Given Unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the World</i>		
	WE CAN DO IT IF WE WILL		

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of life, they will not be worthy offerings to God, but only the bones from which we have already devoured the meat.

It ought to be a Christian as well as a Hebrew proverb, "Honor the Lord with thy substance, and with the first fruits of all thine increase." No man knows what

Many churches have fallen into the habit of dragging their contributions out of themselves with block and tackle. All sorts of pulleys are used. Imagine the Apostle Paul getting up a ten days' fair in Corinth for the sake of the poor in Jerusalem! Such a supposition would be

more than ridiculous, almost sacrilegious. Yet the object was what is commonly distinguished as charitable, rather than strictly religious. Think of the women in Philippi getting up a "donkey party" to raise the money which they sent twice in a month to support missionaries in Thessalonica. But the young ladies' foreign mission band in a church which I know did that not long ago, having, in addition to pinning the tail on the donkey and other equally noble numbers on the programme, "a pair of dressed geese," personated by two young men done to a turn in "pillows and sheets," the daily paper adding, "The affair reflected great credit upon the ladies of the mission band." It was another paper in which appeared the following advertisement: "Wanted, a thousand persons to eat oysters for the benefit of the ——— Church." Recently a Senator "took a crazy-quilt around the Senate Chamber of the United States, asking for Senatorial autographs on the white patches, so that the First Presbyterian Church of St. Louis, Mich., could pay off its mortgage by putting the quilt up at a raffle." "Shades of Daniel Webster and Henry Clay!" exclaims the secular paper. "Weeping spirits of apostles and martyrs!" cries the thoughtful Christian. Let us say that these are extreme cases. But extremes of what? Of a common method of raising money for religious uses.

But take the most conservative and harmless schemes ever used, what are they but devices with which to cajole out of ourselves that which we are too close-poeketed to freely give? It bleeds our hearts to pay our dues unto the Lord, and so we salve the wound with artistic entertainments. We must have æsthetics as an anæsthetic during the painful process of parting with our money. It cuts us to the quick, unless we first benumb the sore

spot with ice cream. In that way, too, we get a little money from outsiders—little, indeed, just enough to ease their consciences and close our mouths.

Roundabout methods are unscriptural, degrading, and, most in point, sterilizing. They bring labored, but scanty crops, and exhaust the soil without feeding it. These devices hold the same relation to real religion that praying-machines do. They belong in Thibet. They mean the withered end of piety. Growing generosity can be only when men bring their offerings of lips and hands straight into the loving presence of God. The cultivation of Christian simplicity, honest directness in financial relations with our Master, is one essential of larger and more general contributions; "not with eye service as men-pleasers, but in singleness of heart, fearing the Lord."

Christian hearts will respond to purely Christian motives. A church in a far Western State, suddenly bereft of its financial mainstay, gathered itself up, without any clap-trap stimulants, without any professional debt-raisers, without any sallies of wit, without any pathetic stories—gathered itself up, and in thirty days wiped a thirty thousand dollar debt clean out. It was done in the closet of secret prayer, the subscriptions were cash, and their separate sums known only to God.

I have observed that Christians in the East are made of the same stuff; subject to like lordly motives. One of the churches in New England, long in the front rank for the size of its offerings for missionary objects, in which it gained sixty-five per cent. last year over the preceding year, has recently, by abolishing pew rents and appealing to exclusively religious motives for current expenses, increased its income for that object also by about fifty per cent. These cases can be duplicated by

the hundred all the way from Maine to California. Wherever people rise into the higher sphere of motive there is unexpected achievement. Everywhere the people of God are ready to hand over their money, if only they can become aware that it goes into the hands that were pierced.

THE MISSION OF JAPAN.*

We are now entering a period of universal convergent social evolution. The social and psychic gains of the races and nations, which during the past have developed apart from each other, are now to be mutually exchanged, and this by a process not of racial intermarriage or military domination, but of free social intercourse. By this, all those who share in the process will be gainers. Japan is in the forefront of the movement. Her position and history fit her to be the leader. Already, in no small measure, has she accomplished for herself the amalgamation of eastern and western culture. She is now starting on the new role of teacher and leader of the Far East. With magnificent comprehension of her opportunities she has opened her educational institutions to Chinese and Korean students. In December, 1904, not less than 5,000 Chinese students were in Japan, and in June of the same year over ninety Chinese cadets were graduated from the Japanese Military Academy, and not less than 500 more were either in the academy or in courses leading to it. Many military and other schools in the provincial capitals of

China employ Japanese instructors. Dr. Beach reported in October, 1904, on his return from a visit to China, that he had seen a Chinese college in process of erection, in which were suites of rooms for fifty-six Japanese professors. A few days after the breaking out of the war, our University Extension Society in Matsuyama held a debate in regard to war questions. The unanimity of opinion was striking. All agreed that victory would crown Japanese arms, but that Japan should in no case seek military domination of any part of the Asiatic continent. But equally emphatic was the opinion that she must take the leading position of influence, and that this was to be secured only by sending to those lands teachers, able and true in knowledge and character. Japan was to dominate and lead the Orient by sheer mental and moral ability.

But does Japan have a mission to the West as well? Is she to contribute any element of permanent value to universal civilization? Of this there can be no doubt. She has already accomplished much in art. Whether the ambitious belief of some of her young men is to be realized, that Japan will produce the universal religion, displacing thereby all existing faiths, only time can show. Discussion of this question is hardly needed here. Sufficient is it for us to know that such aspirations are found in Japan to-day. A more manifest mission of Japan to the West is the contribution she is likely to make to the development of our culture in conduct. Here the Asiatic is far and away superior to the American and the European. Compared with the average Asiatic, the most of us are country bumpkins in matters of courtesy and in social relations. That is what they have conspicuously developed, and that is what we conspicuously lack. Japan will perhaps lead in bringing us to recognize our de-

*Taken from "*The White Peril in the Far East*," an Interpretation of the Significance of the Russo-Japanese War, by Sidney Lewis Gulick, M.A., D.D. The book can be obtained from the Fleming H. Revell Co., New York, Chicago and Toronto. Price \$1, net.

fect, and may help us to gain the better way.

From being the most secluded and self-sufficient people of the earth, Japan has advanced to the forefront of progressive open-mindedness. The white peril, so long feared, has proved to be the very

this point I cannot refrain from contrasting the policy of the Japanese Government toward China with the short-sighted policy of the United States toward the same country. What golden opportunities we lose! To-day Japan is exerting the influence which we also might exert, did we



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tonic and stimulus required to place her in the advance guard of progressive nations. She now takes her part in doing the world's work, and seeks, in ways at once wise, humane, just and powerful, to restrain the greedy aggressor and to build up the weak and the backward. At

not exclude Chinese students from our institutions by excluding them from our country.

Many quotations from Japanese writers might be presented. I give but one. It is from my friend Mr. K. Uchimara:

"Two streams of civilization flowed in

opposite directions when mankind descended from their primitive homes on the table-land of Iran or Armenia. That toward the west passed through Babylon, Phœnicia, Greece, Rome, Germany, England, and culminated in America; while that through the east traveled through India, Tibet and China, culminating in Manchoo Court of Peking. The moral world is also a magnet, with its two opposite poles, on the opposite banks of the Pacific; democratic, aggressive, inductive America, and the imperial, conservative and deductive China. There have been constant attempts for the union of these magnetic currents. Grand tasks await the young Japan, who has the best of Europe and the best of Asia at her command. At her touch the circuit is completed, and the healthy fluid shall overflow the earth."

WHAT MEANS THE OPEN DOOR?

We are bound to study the meaning of signs. The word of Jesus still stands which rebuked men for not reading the signs of the kingdom, although they quickly read the signs of the seasons and of the weather. The opening of long closed lands is a sign of these early years of the twentieth century. Signs of this sort crowded into the last five years deserve careful attention: Tibet has received within the past year the first shock it ever received strong enough to dislodge the bars of its gates. No door is yet open but the bars are shattered beyond restoration. Arabia is now undergoing a similar experience. Rebels have defeated the Turkish troops and surround the great fortress of Sanaa, capital of Yemen. This rebellion against the Sultan, who has steadily stirred fanaticism against Christian visitors to Arabia is the beginning of the end of exclusiveness there. The bars of the gates are dislodged. Abyssinia has been as obstinate as Tibet and Arabia, in

barring out influences from outside that might disturb the self-sufficiency of its lazy and ignorant priests. Within a year the Archbishop of Abyssinia has allowed preachers connected with the Swedish National Mission to enter the country with the Bible and with schools. The door is ajar. China is open, for the moment at least, and longs for instruction from educated foreigners. Japan is opened by the war as never before, and in some sort Christian ministers reach the soldiers in hospital and in camp. Manchuria a year ago was in the iron grip of Russia, whose determination was fixed to petrify its people by making the will of the Czar and his Minister of Religion direct their very thoughts. To-day the hungry Russian army is fleeing to find a place where it can sit down and eat. Manchuria is open.

All these great occurrences of one trend toward the opening of doors of intercourse give us a right to believe that God Himself is shaping the future of the nations. At the dedication of the L. M. S. Mission House in London, one of the speakers said, "We have prayed; God has answered, and we are afraid at His answer!" Let this not be true of us. Let us understand the signs of His will, and say, "Here am I; send me."

—*Bureau Bulletin.*

THE CHRIST LIFE.

I recall the wonder and delight with which I saw the ocean tide come up the Bay of Fundy and fill the empty river beds. Through the hours of the ebb the Nova Scotian rivers dwindled and shrank within their banks. Broad and barren reaches of sand exposed themselves; ships listed heavily on their sides, deserted by the feeble stream trickling in mid-channel. Then came the tide up the Bay of Fundy, up from the abundance of the unfathom-

able sea. You could hear it coming, with a distant sound of motion and life and unmeasured power. You could see it coming, with a pure white girdle of foam that looked in sunlight like a zone of fire. You could smell it coming, with the smell of freshness, the breath of coolness, the wait of far-off scents from breeze-blown ocean leagues. You could almost feel it coming, for the heart stirred at the sight of it, and the pulse quickened at the rush of it, and the joy of strength arose in the soul.

It came from the mighty fullness that could afford to give so grandly; it came from the opulence of an ocean that could spend itself without fear of poverty, that could pour itself out to fill a thousand rivers, yet be not diminished; it came, as Arnold said, with "murmurs and scents of the infinite sea." It entered the river

bed; it filled the empty channel as one fills a pitcher at the fountain; it covered the barren sands with motion and sparkling life; it lifted the heavy ships, gave back to them their rights of buoyancy, set them free upon the broad waterway of world-wide opportunity; it changed the very face of the land from sadness and apathy and dullness to animation and color and glittering activity.

So Christ comes into empty human lives and fills them with His fullness, which is the very fullness of God. So stops the ebb of power, entering with His flood of strength. The difference between a life without Christ and a life with Christ is the difference between ebb and flood; the one is growing emptier, the other is growing fuller.

—Charles Cuthbert Hall, D.D.



In a South Yorkshire coal mine there was a heavy fall of roof. Three men were entombed, one of them young Jim Ashforth. His brother Bill, who worked in another part of the mine, had left for home an hour previously, and was finishing dinner when news of the disaster was brought. All the distressed mother could say was: "Go, Bill!" On reaching the mine, he was assured that as many were working as the "bank" could hold. His earnest plea, "He's my brother! he's my brother! I must go!" prevailed, and he was permitted to join the rescue party.

During the fixing of a prop a miner heard a "tap, tap." "They're living!" he cried. Bill now worked like a man demented, "ripping and tearing" for all he was worth. Asked to rest and refresh himself, he replied: "I cannot; my brother is in the dark and foul air."

Could a stronger plea for attempted rescue be given? This is the plea of missions. A brother for whom Christ died is entombed in the moral and spiritual darkness of heathendom. To rescue such we should do not our "share," but our *best*.—*Prize Illustration in London Chronicle.*



The British and Foreign Bible Society Colporteur, distributing Bible portions among the wounded Russian soldiers in the Far East, says that one of them read aloud the 24th chapter of St. Matthew as far as verse 14, when another interrupted him: "I see this free distribution of the Evangel is also happening under God's guidance." Another soldier added, "May all be richly blessed who have part in it." Scorn of the dissolute men who have ruined Russia should not blind us to the sturdy qualities of Russian peasants like these soldiers who are often deeply pious and who are yet to make the nation strong again.—*Bulletin.*

EDITORIAL NOTES.



OLIVE TREES has received the following contributions to this fund during the past month:

Contributor.	Amount.	Mission Field.
A young woman of Central Allegheny Church	\$5.00	Hospital in China.
Mrs. M. J. Reed, Belle Center, O.....	5.00	China.
Mrs. D. C. Patterson, Belle Center, O....	5.00	China.
A member of Second New York.....	5.00	Indian and Southern.
Rehoboth Sabbath School, Wyman, Ia....	10.50	China.
Ladies' Aid Society of Bklyn. Congregation	10.00	Equally among the Missions.
Mr. & Mrs. C. Pullinger, Second New York.	5.00	China and Cyprus.

These offerings do not show a very large total, but, as the letters accompanying them indicate, they are made in a very loyal spirit. Probably the feeling that underlies them all may be expressed in this one sentence: "A small token of our love and appreciation of those noble women who gave their lives in the service of Christ; and it is our earnest prayer that in taking away the useful lives of our loved ones in China, the Head of the Church will stir up new interest in missionary work." That desire in the heart of every member of the Reformed Presbyterian Church would soon add thousands to this fund, and there would be money to meet all the demands of the missions, both at home and abroad.

All contributions sent to OLIVE TREES will be acknowledged in its columns.

R. M. SOMMERVILLE,
327 W. 56th Street,
New York.



Attention is called to a series of six wall charts which have recently been prepared and lithographed in colors under the auspices of the Young People's Missionary Movement. These charts, of which two electro proofs are printed in this issue of OLIVE TREES, are 36 x 44 inches in size, and will be furnished to

churches, Sabbath schools, and other organizations in unbroken sets of six, carefully packed in strong tubes for shipment, at the following prices, express charges prepaid:

Style 1. Plain, unmounted.....	\$1.00
Style 2. Edges bound with cloth...	1.25
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Styles 2 and 4 are specially recommended. Orders for these charts may be addressed to Young People's Missionary Movement, 156 Fifth Avenue, New York; or to OLIVE TREES, 327 W. 56th Street, New York.



Five dollars and seven cents, handed to us as a contribution to the hospital work in Latakia, Syria, from the mothers attending the Ladies' Helping Hand of Second New York, have been passed on to Treasurer Miller.



The Corresponding Secretary of the Foreign Mission Board reports having received from five families in Miltonvale, Kans., a request to be allowed the privilege of paying the salary of the first native teacher in the school at Tak Hing Chau, for at least five years.



Since last report we have received and forwarded to Rev. John G. Paton, D.D., the following contributions to the work with which he is identified in the New Hebrides:

Mr. Wm. R. Moody, E. North- field, Mass.	\$135.00
Mrs. Jane C. Simpson, Thomp- sonville, Conn.	27.00
Mr. Thornton B. Jackson, Rock- ford, Ill.	35.00

A New Year offering from Rev. J.

W. F. Carlisle's Bible Class, Newburgh, N. Y.	13.50
Miss Mary S. M. Thompson and sisters, Pittsburg, Pa.	10.00



OLIVE TREES acknowledges the receipt of the following contributions from the young women of the Reformed Presbyterian Church toward the salary of their missionary for 1905:

Miss Jane M. Edgar, Manchester, N. H.	\$5.50
Miss Eliza Cannon, Wyman, Ia.	5.20
Mrs. Mary E. Latimer, Rose Point, Pa.	5.20



The Missionary Review of the World for April, 1905, sent for notice in our columns, contains many excellent papers. The first article, on "Our Lord's Teaching About Money," by Dr. Pierson, the editor-in-chief, is a timely presentation of an important subject that claims prayerful study. Those who are looking for facts regarding the districts in India yet wholly destitute of gospel teaching should read Dr. G. S. Eddy's "Unoccupied Fields in India," an article the value of which is greatly increased by maps, diagrams and photographic illustrations. Other papers that will attract attention according to the mental make-up of the reader, are "The Present Religious Situation in France," "Recent Buddhist Events in Burma," "Christianity's Opportunity in Japan," "The Pastor's Opportunity and Responsibility," "A Silver Dollar Missionary Sermon," etc. We can cordially commend this magazine, which is published monthly by Funk & Wagnalls Company, New York, for \$2.50 a year. Its sixteen pages of the latest missionary news from all parts of the world every month is worth the subscription price, to say nothing of its instructive and stimu-

lating discussion of a great variety of missionary topics.



Two volumes have been laid on our table by the Fleming H. Revell Co., New York, Chicago and Toronto:

The White Peril in the Far East. By Sidney Lewis Gulick, M.A., D.D. Price \$1 net, and

Dr. Grenfell's Parish. By Norman Duncan. Price \$1 net.

To every one who has taken any interest in the Russo-Japanese war, the first volume will have great value, as recording the views of a man who is well acquainted with Japan and its people through residence in the country and close intercourse with its leading minds. Some chapters are historic, telling the story of Pre-Meiji times, the awakening, the reaction, the period of discrimination and the recent development, while others are taken up with discussing the mission of Japan, the causes and meaning of the war, and its ability to maintain a prolonged war. In all these discussions, as well as in the suggestion with which the volume closes as to the permanent peace of the Orient, the views of the writer are obviously, as he says in his preface, "definitely influenced" by the thinking of his Jap-



When Michael Angelo had become blind and decrepit with age, he was led, morning by morning, into the museum of the Vatican, that he might delight his artistic senses by passing his hand over the wonderful torsos. It was the deprivation of sight that brought the cunning of the master-hand into closer fellowship with the canvas and the marble. The developing process is not always easy. We shrink from the dark-room with its biting acids and submerging process. But we must not judge before the time, only lie still until He traces all the lineaments, until all the features come out, until He brings to light the hidden things, and all will be made plain. Alone in the dark-room! There are trials no one else can share, burdens we must bear alone. Sometimes these are awful hours of darkness and gloom. And so in our lives. At times it is pitch dark, every star in the sky of hope gone out. Then when we are nearly exhausted, wearied and worn, we see a shadow, a light, and we hear a voice out of the darkness. It says: "It is I." 'Tis the Master. It is light, and we are safe.—Rev. A. C. Welch in *Character Photography*.

anese friends, "as to their national character and destiny."

The whole book is virile in thought and style, and will bring mental enrichment to the careful reader.

The second volume has been written, as the author tells his readers, "to spread the knowledge of the work of Dr. Wilfred T. Grenfell, of the Royal National Mission to Deep Sea Fishermen, at work on the coasts of Newfoundland and Labrador; and to describe the character and condition of the folk whom he seeks to help." The book is a most attractive picture of a consecrated man, and serves to show the lofty heroism to which the grace of God will lift any one who surrenders himself to its power. Those who are at work in the midst of pleasant surroundings and are accomplishing next to nothing, ought to read this story and learn wherein lie their weakness and inefficiency.



The Synod of the Reformed Presbyterian Church will meet at New Castle, Pa., Wednesday, May 24, 1905, at 8 P. M. The retiring Moderator, Rev. T. C. Sproull, will preach at that hour.

On the previous day, Tuesday, May 23, the New York Presbytery will meet in W. 39th St. Church, N. Y., at 10 A. M.

Railroad Rates to Synod.

FARE of one and one-third on the certificate plan to meeting of Synod in New Castle, Pa., May 24-30, has been granted by the Trunk Line, Central, Western and Southwestern Passenger Associations. The conditions on which this rate is granted follow :

1. That not less than 100 persons holding certificates shall be in attendance upon the meeting.

2. That each of these 100 or more persons must hold a certificate obtained from ticket agent at starting-point, showing payment of full first-class fare of not less than 75 cents through to place of meeting.

3. That going tickets will be sold not earlier than Saturday, May 20th, nor later than Friday, May 26th; and that return tickets on presentation of the certificate, duly validated, will be sold not later than Friday, June 2d, for continuous passage to starting point by the route over which the going trip was made, at one-third the highest limited fare by such route.

4. That failure to obtain a certificate or failure to have certificate validated by Clerk of Synod and Railroad Special Agent at meeting of Synod, Saturday, May 27th, will disqualify for any reduction or any claim for refund of fare.

VERY IMPORTANT.

Inasmuch as certificates are not kept at all stations, each delegate should see to it *in advance* that his local agent possesses or procures for him one, or directs him to the nearest station where one can be procured, purchasing a local ticket to such station.

All ministers living within a radius of fifty miles of New Castle should use a certificate in order to insure the necessary 100. All others should use their clerical order, if cheaper than certificate rate.

No delegate starting to Synod earlier than the first day the rates take effect will be allowed on his fare more than the one and one-third rates, and ministers who use clerical but one fare. Nor will any delegate reaching Synod later than Thursday, May 25th, unless he can give a satisfactory reason for so doing to Synod's Committee on Traveling Fund, or leaving ere the adjournment of Synod, without having been excused by the Court, will be allowed to participate in that fund. Neither will he be entitled to participate in it unless he complies with the conditions herein aforementioned. No sleeping-car fare is allowed from Synod's Fund. The above action is taken and herewith published by the authorization of last Synod in the adoption of the report of the Committee on Traveling Fund.

COMMITTEE.

MAP OF THE MISSION FIELDS OF THE REFORMED PRESBYTERIAN CHURCH IN SYRIA, THE ISLAND OF CYPRUS, AND ADJOINING PARTS OF TURKEY IN ASIA....

This map is about 60 x 65 inches in size, conforms to the best geographical authorities and the workmanship is in all respects of standard quality.
It indicates by distinctive legends the location and relative importance of towns or villages where schools are or have been in operation.

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